Combined Group
Friddy January 3, 1964
Played on Jan. 15, 1964

Well, who is not here I do not know because there are so many that I would not know anyhow who would not be here. I find out later when I see the list. How are the secretaries? Difficult? And the coffee? Yes, getting along? While the coffee perks we talk about important things. It is important.

This is the first meeting this year and there is no reason to get sentimental about it. We just face it the way we ought to face anything new or after we take account of what we have done, and then to take an initial step. You see, because how we begin this year is very much like an opening sentance on a book. It establishes immediately the style and the level on which the book will be written. And it will depend on the kind of level that we at the present time could establish if we wish, that is, if we really want to. On that will depend how we start off and how long we may be able to maintain a certain attitude; a certain level of our being as a group becase the group as a whole has a level. And it is, of course, made up of all the members of a group. And the level of being depends on the fusion of the different component parts of a person. The more fused, the better and the higher the level is. And, in exactly the same way, the more fused the members of a group can be, the better the level will be.

So, it is a question of trying to find what is needed on our own part, on that what we wish to play, or that kind of a part that we want to manifest; in what respect we ourselves individually are at this moment and what we bring and what we expect and what we really wish for. On tht will depend the kind of fusion, the kind of, you might say,

cooperative realization that could be among us if we really wish. And it is not dependant on the amount of/knowledge how much we know. It is dependant on how much we really wish to be and whatever is as desire on our/own part that we would like to become something even if we vaguely do not know exactly how to define it. How to describe it for ourselves what it is to be a more conscious man or at least a person who has, like I said last week, a larger world inwhich he could move and have his being. In that sense, his being moves in the world which is for him gradually opening up.

And I hope that in this coming year that kind of a world gradually will and it has to be gradual because it cannot b done overnight, gradually will unfold so that we are,in the unfolding, in trying to make something, part of us has to go into the making of it so that, as a result, tht what we make becpmes property, our own, for which we then become responsible, as against that what we accept simply to be what we are unconsciously and for which we/really cannot take the responsibility because we had very little to do with it, how it came about and how it was made.

And many times these kind of statements, I say time and time again that you have to verify them for yourself because the being is dependant on the experience of a group and the experience of/ourselves. And it is not dependant on the amount of knowledge; not even is it dependant on the amount of feeling. But it is dependant on the wish to make ourselves as whole and as unified as we can be.

And perhaps in the coming year we may hve a chance to do a little bit more probably I hope better or at least with more intensity. That is, that we will try in this coming year to do something much more real than even we have been able to do in the past year. I said last week we have done

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a little bit. Yes, I think we have really striven at certain times to be honest and also to try to understand work. But it is still quite far removed from what we ought to be able to do.

You remember once in a while I have compared it to a reseacrch group. That is, that we put together a variety of different experiences that we as ordinary human beings experience when we try to ~~find out~~ apply what we understand of the meaning of work on oneself and that with that, putting it on the table as it were, we try to exchange and try to come closer to the truth because we ourselves will never find all of the truth with being alone. But someone might help us to help define or to make more firm, to reaffirm perhaps or at least to make ~~one~~ us feel not alone so that we all together xan work and then accomplsih something quite worthwhile; not only for ourselves but as a group representing something that has value and perhaps can be maintained.

It is particularly the maintenance of that, that is, to put work on a level where it is clear and where it will not offer as much of a possibility of deviating from it, so that it is clear to all of us what is meant by work, what we should do, not necessarily what we are able to do, but at least that we have a clear idea of what is involved.

And that, regarding that for this coming year, I have a little, you might call it, a 'plan de compagnie', that is, something that we ought to do; something that will take on different ways of how to work and how to cooperate and how to find the truth for ourselves and for each other and in helping each other to reach a certain level which is worthwhile. I hope it will be worthwhile.

We will comtinue. I have said this a couple of weeks ago,. This question of continuing with a group, the question of continuing

with work. I have explained that it was in my mind for quite some time the consideration of not continuing. You see, it is very important to understand that because work has to be alive. If there is anything that gradually will die down, work will die much quicker than anything else because it is much more subject to the law of gravity. And it is necesary to have, for the maintenance of wok, very definitely certain kinds of food whivh has to be made. And, unless it is prepared by us, by ourselves for ourselves in the first place, there will not be enough food to go around and then it will fall down on its own weight, by its own weight and it cannot be helped.

And that therefore, in considering should we continue over this year or not, I started to think of perhaps it would be better to withdraw entirely and to forget about groups. Not so much that I will forget about work; I explained that. But that it may at times be necessary to do without and to see where we are abd to see in how far you can get along on what you at the present time know. I said at that time also that I finally decided that we will try to continue this year but that you must understand this is again a period of trial. It is not in any sense of the word a decision that I will continue even after a year because there are many things that I plan to do and I want to do before I die and it is important for myself to see that I spend the time usefully, as usefully as I can; and that it may not include the necessity of maintaining groups.

And therefore, when a group is somethuing that I would like, let's say, to have and to hold, that for such a group I would to assume a little position of sometimes you might call it a teacher or ar least someone who sits in front of a group and talks a little and perhaps

talks about things that are of importance or at least tries to explain what is involved in work, and maybe every once in a while answer some questions; that then I take on a responsibility which I only can maintain if the group corresponds to that particular place.

The place of a group and the place of a teacher is almost the same. That is, it is very close together. A person who claims that he wnts to talk about the ideas has to be not only clear but he has to be at such a level that everybody can understand it, and that if a group and the members grow and gradually develop, that is, evolve in their own right, that then the man who calls himself a teacher has to move just a little bit but never to lose contact because, you might say, it is easy enough for anyone to put himself on a pedestal and to be admired because he sits on a throne and from there on directs the activities.

No, we are all in exactly the same kind of a boat. I said before, I have had a little bit more experience but, at the same time, I have had groups for twenty years and I have known the ideas and Gurdjieff for forty years. It is a long time and for me to introduce each time when we meet, not only having the responsibility of maintaining also a level of the groups as we have had them, but to introduce into whatever we discuss perhaps something new or to light up a subject from a different kind of an angle, gradyally it becomes difficult to maintain even that. And it depends on the working of a group as a whole what I can do and what I could be required to do. Because, exactly the same way as a mind fills itself with a lot of data which, if I do not use them, gradually crowd in this mind and stay there and greate after a little while a chaotic condtion and after some time is not any longer available simply because there are so many dtat crowded in a rather small container.

In exactly the same way, the ideas as such are compared to a lot of ideas which we hear and if we only hear them and do not do anything with them, they stay among us and also start to crowd each other out and, at the proper time, they are not available any more. And that the only way by which a group can continue to function and as a result anyone who sits in front of a group can continue to function correctly is that the group as whole must work and thereby, you might call it, purge itself of extraneous things - too much theory on one side, too much palaver on another, too many words in another direction. But whatever it may be that there is among us has to be the wish to clean house and when it is clean then there is room for something else. And then the necessity that is on me is to help to fill it and to make myself work in such a way that it really can become worthwhile both for the group and for myself.

That is why I put a time limit on it. because I do not want anyone of you to get the idea that business is as usual and will be continued. Far from it. You have to face the possibility that I will not be here. You have to face the possibiliy that even if I stay alive that I may desire to do something else. It may be that it is necessary for me to do something else in an entirely different surrounding. And that therefore, it behooves all of you who are serious and who really want to work and to understand and to be able to continue with that whatever they have , without falling down again to the initial Do of curiousity, that you will continue to help yourself come across that particular bridge of development after which you need not worry as much about ever going back. But your continued worry will be that it has to be maintained for the second triad and the possible development of the octave of evolution within oneself.

This is quite important to understand it so that, you might say, each meeting that we will have, and I hope we will have still enough, at lwast many of them, that at each meeting you come to it with that in your mind; that it is something that you, I would not say have to cherish, but it is something that could become worthwhile and more worthwhile dependant on how much you want to face it.

This applies to a certain extent to the Friday group. We will continue on Friday with two things. One is the group at 6:30 and the other is music at 8:00 or 8:30. Both are important regarding work. The 6:30 group we will change a little bit in a particular aspect or character. It has been called a group for new people but every once in a while the temptation was too much probably on my part to give a kind of a lecture and not to allow enough for questions. Maybe I was at fault in that and if it is a fault I will change it. I am not convinced it is a fault but I think it is better to introduce something else. I would like that group to be a seminar.

By seminar I mean this: There are new people, people from different walks of life and different interests who have a perfect right when they are in any way serious and honest with themselves to express why they think the way they think and not necessarily have to come and hear this Gurdjieff as if there us nothing else in the world that exists as far as we are concerned because we even might be described as a little bit fanatic. There have been coming to the Friday group several people of the Tuesday. The Tuesday I would not say are the elite but they are a little bit more inner group than the others. And the members of such a group I will talk about later, whatever their responsibilities are. The members of such a group have a little bit more of a standing. If they continue to come to Friday I would like

any questions that come up you might call it from the audience to be answered by them. That is, I would like for them to have an opportunity to explain what is work for them and to try to understand the questions where they come from so that we could really open up that group to many people who are perhaps interested in Gurdjieff and perhaps not; but where a discussion of that kind could be extremely useful in teaching those of the Tuesday group how to meet questions from the outside and also to re-establish for themselevs the necessity of asking:How can I formulate my experience instaed of trying to formulate what is in my mind or trying to repeat what I have heard and read in a book.

So, for that reason the chracteristic of that Friday evening will be a little different and I hope there will be many people from different, as I sat, walks of life, different people from different professions, maybe scientific, maybe artistic, maybe good professional people of some kind, whatever it is. Not necessarily little children or not necessarily hysterical women. Those who really would want to find out, if they cab find it out from us. It will be a tremendous test because it is far from easy to asnwer a person on hiw own ground; and partic - ularly when you may have and may run up against some one who is a little argumentative or can prove to you that Gurdjieff was all wrong and after all, Gurdjieff, look, etc, etc. Because we know well ebough certain things that have been published and will be published will contain information about Gurdjieff as a man which every once in a while comes to the foreground and is expressed by someone who has not such a nice feeling regarding him or perhaps who was hurt in a certain way.

And the question is: What will you answer? Because we are here, we like Gurdjieff. We admire him. We respect him. We read Beelzebub.

Sometimes we think it is a good book. Sometimes we say it is a very excellent book. Sometimes we say it is very close to scripture. But maybe someone else may not have that idea at all - and how will you answer? What can we tell that really holds water and that could be convincing so that afterwards they will say, "Yes, there is something in Gurdjieff. You are right. And maybe I should spend sometime in trying to find out." Or, it will settle the question for them and say, "Well, that Friday evening is a bunch of let's say nuts."

You see, we have to be very careful that we are, even if we say and claim that the ideas of Gurdjieff have a meaning in our own life, that we are not classified as someone who does not know what we are talking about and becomes, in that way, provincial. It belongs to a man of the world to be able to adapt himself to conditions as he finds them; not to wish for the conditions to change in accordance with his own idea of how it ought to be. And that one of the first rules of how work should be maintained in oneself is that I have a flexibility and that I am willing to listen and that I will remain open to whatever someone else may have to say and where it is a perfectly good reason why he wants to say what he wants to say because he, in his life, as lived differently maybe than any one of us.

The value of course is tremendous if one really wants to work because you will find out very soon how little you know. And it it will either discourage you or it will spur you on to try to find out really. If you want to find out perhaps you cannot find out very much on the Friday evenings than only glancing as it were, passing by the ideas of Gurdjieff. It is not that I do not want to talk about them. Of course we will talk about them. They have a right of themselves and a perfectly good right of existing, existing next to many other so

called, let's call the, fads for a little while or things that are now promulgated or even published and that people believe in. And that there is something in the ideas of Gurdjieff which is not in some other ideas. And, if there is, then it ought to be clear that with this particular kind of similarity that perhaps Gurdjieff also could be interpreted in a ,let's call it, Buddhistic or in a Zen way or perhaps in a, well, I ~~think~~ do not want to use the word psychiatric way, but perhaps there is a certain way of life that becomes very important and particularly when one grows older so that a person who has lived, not necessarily has ot be like an obyavetl, but certainly he has a certain ground to stand on and he also could be quite convincing about what his way of life is and his philosophy.

It will test us. It will be a very good exercise. It is open to anyone belonging to the Tuesday group. Those of the Wednesdays altho they are entitled to Friday, to come to Friday, need not answer at all because in the Wednesday group we will have people who really want to find out a little more, a little more detail, for whom the ideas already have passed the stage of curiosity and where there is a desire to really work and change the ideas into experiences. So that really, you might say, that the Wednesday group which we have at 6:30 also, that we will have in the Wednesday group more of a work group, more of an exchange of work itself.

This is a little different from Tuesday. Tuesday we will start to mix many things, theory, practise, experience, looking at life in different ways, trying to solve problems from the stand point of awareness, things of that kind; something that belongs much more to ones private life, to the extent that one is willing to talk about it or to feel that one need not be ashamed in the presence of ones, you

might call them, co-workers, because every one in Tuesday group must work. This is a requirement. I have said it before and I will have to be more strict. I would like to choose those who can come to Tuesday. Don't assume. I will let you know. I will also let you know who can come to Wednesday and also who can come to Friday. Those who come to Tuesday can come to Wednesday and Friday if they wish. Those who come to Wednesday can come to Friday. Those who come to Friday only come to Friday. That is the division.

Therefore, the Tuesday group becomes important but it does not mean that the Wednesday is not important as far as principles are concerned and really to find out what is meant by work. That we discuss there. On Tuesday we assume we know it. We also assume that we have experiences of a certain kind which have to do with being awake and that because of that we do not have to go all the time into a little bit of detail of explaining again and again and that anyone who really feels that they are not at home in Tuesday must then, because of that, eliminate himself or herself and simply say, "I really belong to Wednesday." I say it has to be a little bit more exclusive and at the same time it has to be attended by those who come regularlt. That is, come hell or high water, you come Tuesday. I havw to count on it. I expect it. Only a very exceptional case that you can not come because you are prevented maybe. I do not know what, what is important. But then the secretary must know. And those who fail, I will eliminate. Understand this quite well.

I may be a little bit of a teacher. At the present time I am/the only one you have. I will dare to say certain things that I believe are right. And it does not make any different whatsoever whatever you think of it. I will try to maintain something that I believe in and

that I feel has to be done in a certain way and I will die in that attempt. And if you like it, it is fine. If you do not like it, it is also fine. It does not matter. And when I say "I do not want so and so in a group" and I insist on regular attendance, I now mean it. That is, I have many times said certain things and I have been lukewarm about it. And of course it is necessary to be lukewarm because one must understand that one has to be flexible.

But we are now growing a little older and this coming year has to be a year of real, real work. Otherwise it is not worthwhile, not for you, neither for me. And therefore if we start with it, we start on that kind of a basis; and it does not matter - of course it is possible that you cannot come. Many things can happen. You can slide off the road when you come in a car in the winter time. I do not know what may happen. Maybe you have a fire in your apartment or something of that kind. Maybe your mother dies. Really, there are of course excuses.

But you have to have a feeling for yourself that you belong and that therefore whatever it is that we discuss is a continuation of what we have discussed the previous week and will lead again to a discussion of the following week. And I ask you to help me with that. So that if, for some reason or other, you miss it that you will catch up on the tape, if the tape comes out right, so that you can then still belong and know what we have been talking about because more and more I will not repeat what I have said before. I will assume you know. And if you do not know, you have to find out. I do not want to, on Tuesday, to say the same thing over and over again. That is alright for Wednesday; that is alright for Friday. But on Tuesday we work. If it cannot be done, I will select out of the Tuesday a

few people with whom I will work; really work. I mean that.

So, you see, it is up to you. That settles as far as the three meeting groups are concerned. There is Thursday. We have tapes. Why do we make tapes? Because of my self-love so when I die that that will stay in posterity?And that you cn listen to it every once in a while and be reminded? If I had any idea that that is something that would be worthwhile, I would throw them all in the fire. The tapes are not worth a damn unless you want to hear thwm xx for your sake, to try to reconstruct what may have happened at a meeting; because we talk about many things at a meeting and many things I am quite certain you cannot contain because it is too much; simply because a meeting has to be for many peiple in a group. And there may be certain things at your stage of development that you ought to hear again and perhaps hear again. And no one is xx using the Thursday evenings really to advantage.

You can immediately say, "Why should you? Because you have so many other things to do in your ordinary life." And as long as you have that feelings continue in your ordinary life and go to hell. What do I mean by hell? The continuation of your own unconscious living on Earth. That is hell. It is hell from our standpoint simply becauseman has a different aim. He is not just an ordinary being, simply created on Earth to maintain Earth. There are thousands of x people who can do it. There are a few who need not do it and we are talking about such few people.

If I did not believe this, I would not be even sitting here because there is a reason why I talk about Gurdjieff's work. It is not because I belive in it and because it has a meaning for me. I believe it is necessary to understand it in this particular period of

our civilization. Everything that we touch, that we see, that we read, that we are in contact with in ordinary life is, to use the word, terrible. There is such a desire to remain superficial, such a desire on the part of so-called humanity to make it easier for themselves and to have a push-button life and eliminate out of any one the honest wish and desire to do work, ordinart work even - but the easier it is made to sit. Read Beelzebub. It is true - in a water closet and have TV to look at, a radio. Such things we see it all over the place that you have your eyes open. And you read and you see what us being published under whatever name. Everything can be published. And what is in it essentually? After you have read a hundred pages perhaps three or four sentances maybe worthwhile and the rest is trash. And I mean by that not just published literature. I mean everything that is so-called published under the name of psychology, psychiatry, seience - science particularly. The many so-called scientific articles that are being published by a little nim-compoop who happens to work a little bit and wants to get their name in the paper. And it could be then so that they say they have so many published articles to their name.

But we ourselves, what has become of our life? Our relationships, our family, our children, the way they behave, the way they sometimes look for advise and do not know where to get it, the teenager question, the question of crime, the question of prostitution, the question of sex, the equalization of everything simply because it has to pass thru this and that and if it is not standardized - Where is essential living ot people who are not ashamed to show that they are really interested in some spiritual development and the possibility for themselves to become a man?

We become gradually, and this is the truth, and you find out if you do not believe it; read what is there. Listen to the radio. You turn on a radio. You think what you hear is music? You think hwhat you hear is even intelligent commercialism? The nonsense and people listen to it day after dat and sit and fall asleep with it. TV, of course, it x can be used as a nice educational something. But how often it is just nothing else but rotten material.

Schools, teachers, what are they? How mayy have really something to say? What is it for them? They are twoo young in many cases of course and it is not being paid for. What is the attitude of labor rgearding theyr work? Four days a week. For what? To be able to be free, to have then free time, For what? To go out and sit in a car and block the traffic.

Again I have said many times I am not cyncial. But we have to see what is important in life and what is important in our own life if we profess that there is a possibility of becoming conscious then our life has to show it. And if we are exactly like anyone else, Gurdjieff will turn around in his grave and say, "Is that what I have lived for?" It is Gurdjieff I am talking about. I am not talking about Ousepnsky. I am not talking about Orage. I am not talking about Nicoll. I am not talking about Walker. I am talking about Gurdjieff, as I call him, a master, A person who was a man and who was way above anyone os his pupils and how ttied to make in his life real few fundamental ideas of what is required of man as he finds himself an Earth and to establish for himself, what I talked about last week, an aim for the possible development of himself.

And if we claim in any way to be interested, let's try to make it apparant, that it shows in simplicity, for ourselves to be what we

ought to be and not be conceited and to try to do away with the ordinary things of ordinary life which all of us, in our good moments when we can talk with our conscience, know very well are interfering with the possibility of a grwoth, if we want to grow, so that the accent of our life gradually becomes that what I wish to become and not an improvement of that what I am or, rather, a re-arrange,ent in some way or other so that by the introduction of that what is new into my subjectivity that I can gradually put my subjectivity in the proper place and, without violating the laws of Earth, fulfilling them, also can accomplish the requirements which are necessary for me if I wish to grow,

This is the kind of an accent that we will want to talk about during the year. And that I hope I will never forget and that we will not in any way deviate from that regardless of what it may cost because it will cost something. It will cost our own little bits of habits and our so-called desires in every way; that is, physucally, emotionally and intellectually, and the giving up of that what we always have cherished as something that we believe belongs to us and that without it we could not live. And that gradually we will have to learn what it is to be free, if we could be, without having any compunction, without having any wish to go back again to the old forms of life.

Maybe, maybe there is a possibility. I am not quite sure that it will be possible. The possibility exists, The probability I do not know, I hope. If there is actually something that one wishes with all ones heart, one wishes with whatever there is in ones own life, coming to a conclusion that life must continue and that there is a responsibility for the maintenance of that form of life, then we will work.

What are the requirements? Honesty, perseverance, patience, meekness. I want to work. I want to help whoever whishes to work. I do not want to deviate from that. I do not want to lose myself in all kind of other kind of criticism, And when I said "I talk about Gurdjieff", I do not mean that I have something to argue about with others who, in my opinion, do not talk about him. It is neither here nor there. I said before, "I am free from that at the present time." I do not wan to refer to it.

The question is however: Do we, as such, as a group, want that or don't we?, You must make up your mind about it. It will not concern me. I hope you will come, If you come, we have groups. If you do not come, automatically they cease to exist. It will not matter to me. I will always have people. I will always be able to work.

Monday evening is Index. We are at the last stages of Index. That is, it is typing and publishing. Then it is work to compare. Then we have to, in comparing, come to conclusions of what we really want to publsih and for that I think we are well on the way. And I again and again advise every one of you to get hold of what is being published. It is almost a shame if you do not. I have made this rule as far as Tuesday is concerned. I include now also Wednesday. Anyone who professes to be interested in the ideas of Gurdjieff and reading Bellzebub and wants to do something for his own life, he should at the present time be studying. And the next six months of this year will be a study period so that by the end of that, we may be able to know what to publish and what not to publish so that it may be helpful to some outsiders who alao are in interested in Gurdjieff; but mainly for us to be used as a basis for ourselves of further understanding what is the meaing of Bellzebub so that with this being able to find words and quotations and the context in which they occur, that we then can

go on trying to find out what is meant by such and such a work; why that word and why that kind of combination and why such a long sentence. And really to get out of Beelzebub what is in it, dependant entirely on our own state of development, whatever we can dig for, and dependent on the sharpness of our own tools, to see what we can accomplish.

This is important to realize, that it has a meaning and that therefore people who want to work, I call it 'who want to work', have to help. This is a form of cooperation, a form of realization for yourself, that you really not only cannot do it alone, but you have an obligation. When you once become exposed to the ideas of Gurdjieff, you will have to say yes or no. There is no way in between. There i no half way mark. That belongs, you might say to Friday evening. It is alright. Tuesday and Ednesday, they have a charcter and/that I would like to keep.

I must say something about payment because payment for groups is a privilege. You do not see it that way. There is still always a little bit of the tendancy to get away, trying to get something for nothing. If there is anything of that kind in you, you will never work. You will not have the guts to work, to overcome the difficulties that you will overcome in work on yourself. Work on yourself is not easy. It is not a question of worthwhileness or not. Of course it is worthwhile. But it is not easy and you have to forego certain things that are very dear and lovely to you.

And that attitude in you, this wish to work, exemplifies itself in your wish to pay. It is interesting, It is a measure. It is something that you say, "I cannot pay three I have to pay two," it goes down a little grade simply because maybe you should think a little bit more. "Could I really not afford to pay three?" Particularly those Tuesday and even Wednesday. I would almost say, you get an awful lot for your

money. You can come for nothing on Thursday, You can go to other groups./ You can come for nothing on Friday evening for music. When you are Tuesday, you can go also to Wednesday. You can also go to Friday. You can come to Monday and work. Sometimes maybe selection regarding physical work on Saturday and Sunday. Whatever we can do, we will try to do. The whole week is filled.

Sometimes you phone me. Sometimes you want to weep a little bit on my shoulder. Sometimes you have a problem and you think, "Mr. Nyland, maybe he can say something perhaps." And I have been available. And it does not mean that I want to stop that. No, it is quite right, You can use me. What is your obligation? I am not a psychiatrist, I do not hold office hours in that sense. I do not charge for any kind of an advice. I never have and I never will. But your attitude towards paying, help a secretary. It is obligatory to pay three dollars, I would not say each time you come, but each week. Those who wish to pay for a month in advance pay fifteen doallrs. Sometimes it is a little easier. At the time I changed it in order for you to be reminded when you come to a group that you have to pay. It is worn off already. And if you cannot pay fifteen dollars, three dollars is cheaper. Sometimes two dollars are allowed. Sometimes one. But below that I do not go. If you cannot afford a dollar a week it is ridiculous.

This applies to married people, single people, people who are in love, everyone. This I insist on and the secretary will have to insist and refuse and not pay later, next week. And when you do not pay, or do not come, you cannot come the next time and you remain responsible for whatever you have incurred so that you are obligating yourself at least for a month when you pay each time for the whole month and that you pay up.

The reason why I say this, let's make things very clear. What is this money used for? To try to help people. I use Index money at the present time for some people who are perhaps a little bit in difficulty, to do something for them, to enable them to do something. Do not think it is for me primarily. It has to be maintained. But a poor man like Wesley who has to beg all the time to try to get a little bit, a couple of, what is it, a few dollars to get together for the rent. It is a shame. Here I have to have a room for the Index, for seeing people, and everybody profits by that, whoever comes. And I need a little larger space and I would like to have, let's call it, an apartment or something where there are two rooms so that if someone comes he does not interfere with a person I am talking to or that if there is a telephone conversation that it need not be necessary for me to speak in a certain kind of language so that someone will not understand it.

And so, I am faced to have to pay a little bit more money. And where will it come from when already, for the simply one hundred twenty dollars a month, we have a hell of a time. It is not right. And to simply say "I cannot do it", that does not help. Go back in your own conscience and see what you spend money for and what is the value of trying to work on yourself when you have for yourself already that kind of idea that you cannot, that you cannot even afford a little bit. Go without lunch. You have money for Christmas. I am quite certain you had it. And what is it you get in return ? What do you get in return? You can say you hear me talk. Yes, and sometimes I can answer a question and perhaps every once in a while you get a little stimulus that may help you when you wake up in the morning to have a little bit more joy or least you see the possibility that there may be something in it after all that can help you and that has really already in many cases proven to you that there is a good

value in the ideas of Gurdjieff and that something can be done with oneself and that will give one a little bit less nervousness and more poise and more harmony and more understanding. And what are you doing against that? Do you think that it is possible to pay? That is why I say it is a privelege. And that you ought to be ashamed, ashamed if you cannot maintain something of this kind, really meaintain it.

There is Wesley. He will have a hard time. I ask him. You think he likes it? Of course not. You think he likes to ask people? You think he likes that people tell him a little story? You think people like him because he asks? Of course not. You think he can stand it? He has to xxx because I ask him. There are many things that are a little disagreeable and xxxxxxxxx there are various things that over the next year I will ask you to do and they will be a little disagreeable. And I dare to ask it because I work. I work with you. I do not sit on a chair and I command simply because I am not lazy. I work in many ways with all of you. And for that reson, when I ask something, it is to help and primarily to help yourself. And when there is a task like this or a task like cleaning the office or attending to certain things that sometimes may require on your part a little bit getting xx out of your way and xxxx doing something else, maybe a little later or not at all, that then you come to the realization that certain things have value in life and that with this, the opportunity for you to find out what is valuable, what you should do, how you should use your time, your money, your energy in your life that that becomes for you the most important part of what you want now and now you can.

I do not care if you want to follow Gurdjieff's ideas or not. I mean this, I hope you can grow; that you actually can become what we are supposed to be, what is a full grown harmonious man; a man who can act, who can do, who knows, who can feel, who can behave in any kind of a

condition the way he ought to behave, who can control himself, who has understanding, who can bend down, who can stand up straight, who can at times be angry, at times be loving. If you can become that kind of a man it does not matter if you ever mention the name of Gurdjieff or not because what Gurdjieff says has nothing to do with Gurdjieff. It happened to come trhu Gurdjieff and therefore he, as a person who has lived and given this to some extent, you might say put it in a form for us that becomes a little bit more palatable so that we do not have to hunt all over the place and try to find out what is here, what is there. He has done a lot of work, you might say, for us. And it is there available and all we have to do is to eat it. And perhaps you do not want to eat it that way, Then eat it some other way.

For God's sake, do not die. Because when you remain unconscious, you will die. You will, in your life time, die gradually. All three centers will die ultimately. AND you will become very nice and useful for the purposes of Earth and feeding the moon. It is alright. I am not saying you should not be. But if you do not want to be that, you have to work. AND if you do not wabt to work, you will be that. There is nothing in between. There is no lukewarmness regarding spritual life. There is a yes and a no. No one will tell you what you have to say. No one will advise you one way or other. Your conscience will. God won't. When you say yes, He will hear it. When you say no, He will not know it because for Him then, in such a sense, if I can say Him with all His omnipresnece, w th all that what one calls Absolute, if it is possible to call it Him, but with all of that whatever exists, it does not matter what you are than only when you say "Yes," you come to the point where gradually the possibility exists of real understanding. And on the basis of real understanding, He, again I say I do not know who He is, will recognize you.

What is this process? You will recognize yourself. That is, whatever is God in you will recognize that what is godly; and that work means I try to understand my place, my own little place, wherever it is that I can fulfill the obligations that I believe are there; and that in such obligations I will be able to have for myself a realization towards my conscience, that is, my private life.

With that, I can have relations with others personally, professionally, maybe sociologically. I do not know how far that extends but I do know that it is necessary for me and it is necessary for a group and it is necessary for all of us to understand the relationship between us. And that together with what I said last week and gave as a task that you should review each week what you have done regarding the wish to become conscious and the attempts you habe made, as it were, to put it down in black and white and to take account of yourself. What am I? What is the level of my being? That together with this, you now start to make relationships real. That is, that you are working with others and that this applies more to those who understand better; but that it is necessary to see that you have a place and that everybody else has a place and that once and for all you ought to kill in yourself this infernal criticism of others and you ought to kill in yourself your superficiality; that you should emphasize in a relationship with any one of those who work that we work together and that we can help each other and help each other in such a way that I want to create a condition in which the other can work, without telling the other what to do because what reason could I even bring forward to say, "You ought to" when I do not know myself.

I work. If I work, then because of that, something can take place in someone else when they are open. And when they are not open, pray that they becpme open. But do not try to open them. It is not a question

that they will resent it. It is a question you have no right. You do not know. You do not know what takes place in someone and you never can criticize. Leave it alone. But for yourself turn it so that you yourself use this so-called criticism and sometimes you might say wish for their sake, use it for youself. Wake up to yourself. Come to yourself. Behavw then and then hope that someone might see it. Not only hope. If you are, the other will see it. He must see it when he is in the slightest wat open. And those who are so-called in work at least at times they can be open enough, porous enough to be influenced.

We ca believe if you wish in the magnitude and the granduer of the ideas as such; that they can funstion as sins, as sunshine effecting us in a certain way; not like the sun warms the Earth because that in itself is not the proper way to look at work and the results of work. One effects a person by making at apparant that one is working so that in the attempt of working it is not a state of shining light but it is a state of working against difficulties. And that, when that kind of friction takes place in one, then such a person exhudes an atmosphere which can be noticed and which then, in the person who recieves it, it produces light or heat. It is not inherent in the person. It is not that such a person sits down and enjoys its own light. It has to be made constantly by that kind of friction of the opposing forces withint oneself which are there when one works. And then, in the continuation of that working, that can have an effect of helping someone else to wake up.

So, never tell what someone else should do. You tell yourself what you should be. And in that being, that state, I call it equilibrium last week, that state of balance, you give the other the freedom they need for development. If you tell what they ought to do,

you crush their desire. And it is even much worse because not only you crush it for tht one moment, you may even set up definite prejudices and you would become responsible for someone else not continuing to work.

It is a delicate question. But it is a question regarding a relatioship and whatever it may be, husband, wife, children, father, mother, lover. I said it last week, it is important, brother, sister, all of that, it belongs to a certain intimacy, en famille; if we are as such, as a group that really could understand the place, we will carry each others burdens when necessary and to help whenever such a help is needed or perhaps asked for. Never impose it but be ready at any one time when it seems to be required. And then do whatever you can in the best way you can, hoping then that it will be understood. And if it is not understood, at least you can claim that it has been done from the standpoint of work and that perhaps, when it is wrong, or wrongly understood t at it was not your fault but that you did that work in ignorance. And when you are wrong, ad mit it. That is, admit that you have not had enough data or ehough understanding or enough ability or perhaps was lacking in control; and that not necessarily that it was your fault but it is something for which you say, "I am sorry that I did not know more or that I, for tnat moment, lost myself". And that the prayer than can be that I will guard, guard my words, guard the way I look, that I will, in the tone of my voice, put that what is required at that time and to hope to be able to maintain that at least for a little while until I am convinced that the other person understands.

How do I? How do I get there? By work on myself. I never will be able to give unless I have. If I do not have being, how can I talk about being? How can I give anything, how can I have even the proper

attitude towards work when I do not know what I need? When I find or think that I already what I have is sufficient for me - and this damned vanity and self-love that constantly comes to the foreground, that I do not want to lose myself and still, in losing myself completely, only then will I find the possibility for my own development.

Evolution for oneself, a relationship with those with whom one actually communicates and tp put it on that kind of a basus of wanting to understand each other as we are, the acceptance of that, to accept someone else like I wish to accept myself - impartially. And then, when I understand impartiality, when I see that at the moment of behavior, at that moment I give the opening to life within me to become apparsnt and to fulfill it is function, that fact will be recognizef by everyone because that is objective.

Perhaps you can say I have to have that kind of belief. No, I say do not believe it but do it and then you will know, Then there is no further question. Because no one can ever convince ypu of it and only you yourself, by experience, can convince yourself. And once having experienced it, it will remain with you for evere and ever. So, we are facing a new year on a certain basis. Next week we will start it. Every once in a while you will be reminded. Every once in a while I hope that you will remind yourself and that you will not try to cheapen it, cheapen youtself, cheapen that what you are and make it much worse than what you are by allowing things to continue to exist where you know you should oppose it. And that in the little things you start by opposing just a little bit of this tendancy or another little tendancy of something that you know you should have gotton rid of already long ago and, at the same time, build for yourself something that is more permanent, something that will come back in a different kind of color and sill stay. It will not fade, so that you life

has within yourself that kind of solidity so that you then, because of that, can become free from others; so that you need not consider them but that whatever is required in the responsibility you want to take is in the proper place and ~~xx~~ that you are in the proper place regarding such responsibilities and that with that you will start to work and find out what is wrong and what is not; and that then you will be flexible enough to change it and the admission that you are working and that you are not ashamed of showing that you are working on something for yourself.Maybe in the beginning a little selfishly and maybe a little awkwardly and maybe stammeringly because one does not know as yet the language and all the nice bon ton words that are required for a good expression. But at least that there is life and that in the attempt which may be quite idiotic as far as the expression is concerned, that there is something absolutely real so that you know that and that someone else can recognize it.

That is your life. That I hope we will remember when we live during the next year: that when we have meetings, when we see each other, when we remember, "Ah yes, you are one of them, I am; I am at home with you. I need not be ashamed because we are interested in this and that; and for God's sake, help me to understand myself". If I that way could remember, remember myself when I see someone else, remember my work when I see someone else work, remember what is at stake for me as well as for someone else, even to the extent that they may not be so dear to me, but at least that there are honest regarding their attempts.

Myabe that is the thing that counts and not my so-called love for them, wishing them to love me because I love them. But that I will treat anyone in accordance with whatever they deserve, in accordance with whatever I understand of them deserving whatever I can or hope I could give. And that in that giving I will remain honest. That the

real freedom for myself is exactly thst I can own everything and nothing at all. And that all of it leaves me equal; cela m'est egal; it is a very good French expression. It is equal to me. It is not that I am asleep/ Ot is I am very very much awake and ~~xk~~ that at any one moment that what makes me alive could explode and that perhaps at the moment of explosion I will find myself in the destruction of everything else of that what I now call manifeststion; and that that what stays is the real value that I always have tried to find and the treasure that I look for when I work and dig and dig until ~~finally~~ ~~its~~ ultimately in the diggin that what I am becanes an I.

For that I hope we can work with that kind of understanding among us and wherever we are, away from here, maybe temporarily, maybe not always able to come, maybe ~~in~~ being in touch, maybe sometimes that we are sick, ~~xxxx~~ maybe sometimes that there are unforeseen circumstances which prevent us; but that constantly within one there is one wish: that I ought to become a man; and the realization that I am not a man as yet but that I potentially am and that I could become if I work; and that the prayer is to try to find out how to work on myself in order to fulfill an obligation I have regarding life within one.

So, call it what you like; religion, a certain philosophy, a certsin scientific approach, maybe also a form of creation - it does not matter very much. Whatever the ideas are, even that, it does not matter that they happen to come from Gurdjieff. They are universal. They belong to Earth with us as mankind and part of mankind seeing a little of the possibilities of what might become of man to find his place. And if that is a place, if it is possible to work for it, than then I will have the guts to work and not to give up. But day after day, almost I would say prayerfully, but at leasy with a wish to undersand in

honesty and seriousness, to work on myself during this year.

Like Gurdjieff starts Beelzebub in the name of the Father and the Son and the Holy Ghost. What is this spirit in the name of which one wishes to dedicate work on oneself resulting in being awake? It is that what I at the present time call Kesdjanian Body. And it is that which at the present moment, being on Earth, is the one step ahead of us towards ~~xhix~~ the fufillment of which we try to strive by means of the understanding the of the third body so that the idea, that is, the concept which is definitely an intellectual one is transferred into the emotional wish to ~~fuix~~ fulfill Kesdajn. And that therefore, the relationship is one, three, two, four, three, five, six -~~xxxxxx~~ totally seven. These are the steps. They are gradually how to learn, adding one brock to another brick, day after day, sometimes in prayer, sometimes in the midst of activity, sometimes in the silence, sometimes in tremendous joy. But all the time with life becoming apparant in one~~x~~ simply because it is a necessity for that kind of expression. And that the prayer will be: God, do not let me kill that what is important.